[CONFIDENTIAL.

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS
PUBLISHED IN THE PANJÁB,
NORTH-WESTERN PROVINCES,
OUDH, CENTRAL PROVINCES, CENTRAL INDIA, AND RAJPUTANA,

Received up to 28th December, 1882.

GENERAL ADMINISTRATION.

Circulation, 430 copies.

Local self-government.

The *Rahbar-i-Hind* (Lahore) of the 25th December, in regard to the local self-government scheme, remarks that it is the duty of all classes of the native community to unite in promoting the scheme. They should endeavour to secure the appointment of competent men, whether Hindus or Musalmáns, as members of municipal and local committees. But it is to be regretted that the Hindus and Musalmáns are jealous of each other. The former desire that the Hindu element should preponderate in committees, and the latter desire that the Muhammadan element should preponderate. They must remember that, if their mutual jealousy continued, incompetent members would be appointed and the scheme would not work well. And the ultimate result would be that a future Viceroy would withdraw not only the new powers, which the scheme is intended to bestow upon us, but also some of those powers which we already possess. But if we satisfactorily perform the duties which the Government intends to entrust to us in the matter of the management of our local affairs, the Government will gradually make other concessions. The editor then makes the following proposals in regard to the qualifications of members and electors :—(1) Educated and intelligent men should be selected members, educated men

of rank and position being of course preferred to ordinary persons. Under no circumstances should a man, who is quite illiterate, be appointed a member. (2) Half of the members should be Hindus and half Musalmáns. (3) If there is a comparatively large number of Christians or of men of any other religion at any place, that class should be also represented at the local committee of that place. (4) Doctors, physicians, engineers, school-masters, pleaders, editors, priests, jagírdars, traders, &c., should be eligible for membership in consideration of their professions or callings. (5) Selections should be made for the posts of president and vice-president by drawing lots. (6) Qualifications for members should be, at least, equal to those for electors. (7) As regards the qualifications for electors, men who pay a license tax of Rs. 2 or more, those who pay Rs. 10 or more a year to Government as land revenue, owners of houses worth Rs. 2 or more a month, men who pay a house rent of Rs. 2 or more a month, men whose pay is Rs. 10 or more, &c., should have a right to vote at the elections of members. Moreover, doctors, physicians, priests, schoolmasters, editors, and the *chaudhris* or headmen of lower classes should be entitled to vote.

Circulation, 480 copies.

The *Rahbar-i-Hind* (Lahore) of the 21st December publishes a vernacular translation of the speech delivered by the Hon'ble Sir Stuart Bayley at the Viceroy's Legislative Council on the 26th October last in connection with the Agricultural Loans Bill, promises to publish a translation of the Hon'ble Major Baring's speech in a future issue, and calls upon its readers to express their opinions on the subject. The extortion to which, adds the editor, the zamindars are exposed at the hands of mahájans (professional money-lenders) excites our pity for the former, but on the other hand, looking at their extravagance, we do not consider them to be deserving of any sympathy and aid. However, it is necessary to adopt some measures which might enable them to obtain loans on easier terms and at more reasonable rates of interest. In our

The Agricultural Loans Bill.

opinion, honest companies should be established in all parts of the country for the purpose.

The *Áftáb-i-Panjáb* (Lahore) of the 25th December states that it is to be regretted that even-handed justice is not dispensed by courts in cases in which natives and Europeans are concerned. When a European kicks a native to death, the death of the deceased is ascribed to a rupture of the spleen and the accused is acquitted. When a native is shot by a European, the accused is released or let off with a small fine on the ground that the deceased was shot accidentally or in self-defence. But no such plea could be urged in favour of the Europeans who committed a rape on a Hindu woman at Sháhjahánpur (*sic*). It appears from the *Civil and Military Gazette* that the accused confessed their guilt, but still the Allahabad High Court released them. If the Judges of the High Court, who take their Bible oaths at the time of their appointment, are influenced by race feeling to such an extent, what can unfortunate natives expect at the hands of subordinate officers against Europeans? Lord Ripon should send for the records in the case in question and punish the accused.

Circulation, 550 copies.

The Saháranpur rape case.

The same paper states that the Deputy Commissioner of Lucknow was the first to issue an order to the effect that no person should present any *dali* (trays of fruit and flowers) to him on Christmas Day. The Deputy Commissioner of Amritsar is said to have lately issued a similar order. We hope that other European officers throughout the country will follow suit.

Trays of fruit and flowers presented by natives to European Officers.

The *Najmu-l-Hind* (Moradabad) of the 12th December publishes an article communicated by one Ganga Prasád Warma from Lucknow. The writer complains that about half of the Oudh darbáris were prevented from attending the darbár, lately held at Lucknow by the Viceroy, by a circular of the local Government. The circular declared all those

Circulation, 130 copies.

The exclusion of some talukdars from the Viceroy's late darbár at Lucknow.

talukdárs, who had suits of inheritance pending at Civil Courts, ineligible for admission to the darbár. No less than half of the talukdars have such suits pending at the Courts of first instance, the Judicial Commissioner's Court, or the Privy Council. It is difficult to realize what was the object of Mr. Secretary Woodburn in issuing such a circular. If he did not like to see any large number of darbáris attend the darbár, was not that object already attained to some extent by his predecessor, Major Erskine's circular, which ruled that when there were three talukdárs in one estate, only one of them could attend darbárs. Moreover, what is the harm in admitting a large number of men to darbárs? Is there no building at Lucknow where a large number of darbáris can be conveniently received in darbár? Has the Viceroy or the Lieutenant-Governor an aversion for a large assemblage? If an estate belongs to several men, or if there are several sons to a talukdár, who have equal rights, we do not see any reason why all of them should not be admitted to darbárs. Those gentlemen, who were excluded from the Viceroy's darbar, were much grieved by their exclusion. What was the Talukdars' Association about when such an objectionable circular was issued by Mr. Woodburn? Was the subservient Association engaged in preparing any address at the time? Now it behoves it to endeavour to have the circular cancelled. That circular not only prevented many talukdárs from attending the Viceroy's darbár, but they are now not treated by officers with the same respect as their more fortunate brethren who were admitted to the darbár. We do not mean that all persons should be admitted to darbárs, but it is unjust and unwise to exclude any men who are entitled to admission.

Local self-government in the North-Western Provinces and Oudh.

The *Bhárat Bandhu* (Aligarh) of the 22nd December expresses satisfaction with the Resolution recently issued by the Government of the North-Western Provinces and Oudh on local self-government in these provinces.

The *Nasím-i-Agra* of the 23rd December, in its local news column, states that some Panjábí beggars have lately arrived at Agra. They have a man and a woman, called the Sháh's mice, with them. It is said that there is a Saint's tomb near Lahore in the Panjáb. Barren women go to the tomb and vow that, if they have children, they will dedicate their first-born to the service of the Saint. Accordingly when any of these women has a child, she makes it over to the guardians of the tomb. These men press the head of the child in such a way that it becomes like that of a mouse, and the child loses his reason and faculty of speech. These children are called the Sháh's mice. When they are advanced in age, the guardians of the tomb take them from town to town parading them in the streets and begging alms. If the tomb is situated in British territory, it is a matter of surprise and regret that the Government does not put a stop to this inhuman practice. (*Vide* pages 424 and 425 of the Selections from Vernacular Newspapers for the week ending the 8th July, 1882).

Circulation, 300 copies.

The so-called Sháh Daula's mice in the Panjáb.

The same paper complains that at the late Entrance and First Arts Examinations held at Agra at the end of November last the candidates were not well treated by the officers who conducted the examinations.

The late Entrance and First Arts Examinations of the Calcutta University held at Agra.

The *Koh-i-Núr* (Lahore) of the 23rd December states that it is generally believed that reduction of public expenditure forms part of the local self-government scheme. The Commissionerships in the Panjáb are quite superfluous and can be abolished without affecting the efficiency of the administration. In that case all revenue appeals may be made direct to the Financial Commissioner from the decisions of district officers; the Deputy Commissioners may be entrusted with the powers of Sessions Judges. As regards the disposal of civil and criminal appeals, two or three

Circulation, 440 copies.

The abolition of three Commissionerships in the Panjáb.

additional Judges may be appointed to the Chief Court, and then the Court divided into three parts. One division of the Court may remain at Lahore, another may be established at Amballa and another at Rawal Pindi. The editor also points out what districts might be placed under the jurisdiction of each of these divisional Chief Courts. The editor is glad to state that the question of the abolition of Commissionerships in the Panjáb has lately engaged the attention of the Government of India. It would seem that the Government is not inclined to abolish all these posts, but to reduce their number from ten to seven. A Committee has been appointed to consider the subject. The editor is of opinion that the Commissionerships of Amritsar, Hisár and Derahját should be abolished, and the redistribution of districts made as follows:—(1) The Peshawar division should comprise Peshawar, Kohát, Derah Ismáil Khán, Bannu and Derah Gházi Khán; (2) the Rawal Pindi division, Rawal Pindi, Hazarah, Jhelam, Sháhpur, and Gujrát, (3) the Lahore division, Lahore, Gujranwalla, Siálkot, and Amritsar; (4) the Jallandhar division, Jallandhar, Hoshyárpur, Kángrah, and Gurdáspur; (5) the Ambala division, Ambala, Ludhiana, Firozpur, Simla, and Karnál; (6) the Delhi division, Delhi, Gurgaon, Hisár, Rohtak, and Sirsa; and (7) the Multán division, Multán, Muzaffargarh, Montgomery and Jhang.

The condition of agricultural classes in Oudh.

The *Mumtázu-l-Akhbár* (published at Nawábganj in Bára Banki) has an article on the condition of the agricultural classes in Oudh in its issues of the 8th and 16th December. The editor argues that nothing could be a greater mistake than to imagine that landowners oppress the cultivators. On the contrary, they are always ready to assist their tenants. In bad seasons they grant advances to them, obtain loans for them from mahájans on their own security, suspend and sometimes even remit the rent, and so on. The editor is of opinion that the unsatisfactory condition of cultivation is due to the following causes:—(1) Bad seasons. This evil is

obviously beyond human control and therefore irremediable. (2) The heavy rates of interest which the cultivators have to pay to village money-lenders on loans. Measures should be adopted to enable agricultural classes to obtain loans at moderate rates of interest. (3) The cultivation of food grains is now generally neglected. As the Government always readily makes advances to those cultivators who grow opium, many men, who formerly cultivated food grains, have taken to opium-growing. They chiefly lay out their capital and labour on opium fields, and regard their grain crops as of secondary importance. Those, who are unable to grow opium, grow indigo, tobacco, and vegetables, because these things command a ready sale. When cultivators are unable to grow any of these things for any reasons, they grow food grains. The cultivation of food grains has necessarily suffered from this neglect. Under native rule each kind of crop was grown by a separate class of cultivators. The Murai tribe grew only opium, tobacco, &c. The Kunjras grew only vegetables. The Kurmis, Ahirs, Lodhas, &c., grew food grains. A similar division of crops should be again made among the different cultivating classes. (4) Frequent quarrels between landholders and their tenants. The attitude, which the Government has lately assumed towards cultivators, encourages them to ascribe their poverty to the tyranny and oppression of zamindárs in order that they may be able to secure new concessions. Moreover, when a zamindár happens to have a quarrel with a leaidng cultivator, who has influence over the other cultivators of the village in consequence of his being also a mukaddam or a money-lender, he secretly instigates all the cultivators to harass the landlord in a variety of ways ; as for instance, they do not properly cultivate their holdings, do not regularly pay the rent, complain of the enhancement of rent, and so on. The landholder is disgusted with their misconduct and is obliged to evict them. Such wholesale evictions naturally induce the Government to fancy that he oppresses his tenantry. When the tenants have in this way succeeded in leading the Government to

imagine that he is oppressive, they voluntarily file petitions offering to pay increased rents. The simple-hearted zamindár accepts their offers, because he thinks that by restoring them to their holdings he will be able to realize his arrears of rent and will get increased rent in future. When they have been restored, they give out that their restoration clearly shows that evictions were made only with the object of enhancing the rent, and the Government is naturally induced to regard their statement as true. Measures should be adopted to check such misconduct on the part of cultivators and to place mukaddams and other influential and evil-minded persons in villages, in subordination to the landholders. The proposed bestowal of occupancy rights on tenants would not tend to improve cultivation. If they were given occupancy rights and secured against evictions, they would carry on cultivation as they like. They would generally grow vegetables, &c., in a portion of their holdings, and leave the remaining portion uncultivated. Thus it will be perceived that the grant of occupancy rights to cultivators would make matters worse instead of improving them. In the same way the extension of the term of leases from one year to five years would be useless. True, at present the leases are executed only for one year, but orally the agreement is generally made for several years. A reference to the patwaris' registers will at once show that few cultivators are evicted from their holdings at the end of one year according to the terms of leases.

Circulation, 250 copies.

Graduates and the public service.

The *Sahás* (Allahabad) of the 20th December has the following article in English on the subject of the employment of graduates in the public service :—

"In our last we spoke about the inadvisability of giving any preference to our graduates in the matter of employments in Government offices. Perhaps those, who regard graduates as superior beings in the scale of creation, have grown furious at it, and we are afraid we have also wounded the

susceptibilities of some graduates themselves who attach too great an importance to their University education and cannot bear any comparison with those who have no such tails to their names. To such men it is useless to offer anything like reason, for no amount of it will compensate for the loss of prestige they will apprehend at our hands. But to sensible and unbiassed men it must have been apparent from our remarks of the last week that though we differ a great deal in our appreciation of the value of our graduates, we bear them no grudge or ill-will. We have already said, and we again assert most emphatically, that public employments should always be offered mainly in consideration of merit. Our graduates are surely far more qualified men than many of those who now hold situations by virtue of jobbery, or favoritism, or race distinction, but the question is whether they are the only fit persons, to the exclusion of all others. If graduates supplant the present incumbents or monopolize future vacancies, where will the Government make room for others, both Eurasians and natives, who are qualified candidates, though not graduates? The Eurasian faction is gradually growing stronger, and is it at all prudent to disregard the claims of the educated portion of them on the Government, merely because they hold no University degrees? We admit that there are many black sheep in that community, but there are exceptions also. Want of sufficient means and to some extent prejudice, though foolish, stood in the way of their receiving college education in the same hall with 'black Indians,' and hence it is that they could not acquire University honors, but what of that? Their private and unostentatious study has none the less made them cultivated and qualified men, and they can full well undergo any test that may be prescribed for admittance into the public service in common with graduates, and hold their own. Similarly with natives who, though they have not tasted indifferently almost every known science and grown pedants, as most of our graduates are, are in every way fit to obtain entrance into the public service. Under these circum-

stances we think that the Government of the North-Western Provinces and Oudh had best settle this struggle about preference by instituting an examination for admission into Government offices. This test will surely bring forward merit and put down all heart-burning. Perhaps it will be urged on behalf of graduates that because they have undergone University examinations and successfully passed them, they should not be required to present themselves at such examinations, but we hold that such a plea is wholly fallacious and devoid of all reason. Any one, who has carefully examined our University subjects of study, cannot have failed to observe that the short period of two years allowed for a candidate's preparation for examination is wholly insufficient for acquiring any mastery over them, and the result is that the students mnemonical powers are far more actively exercised than the powers of their brain. A systematic method of cramming goes on and at the close of their college career most of our graduates are nothing better than Madrassee Ayahs talking broken English, with this difference, that the former can with a degree of facility work out a few problems of Quadratic Equation and quote some passages from Milton and Shakespeare. But from what we know of office business, we do not think the last said qualifications are much needed in the public service. Why then should graduates obtain an exemption from the test examination we propose for admission into the public service here? Why then should the recently published rules regarding the India Government Secretariat Clerkships have evoked the cry of rage in certain quarters, as they have unfortunately done? A sense of common fairness and justice should convince the friends of our graduates that they should not press any undue claims and take advantage of their degrees which others could not obtain, not through any intellectual inferiority or fault of their own, but from a blind and foolish adherence to social prejudice or on account of want of sufficient funds for availing themselves of a University education. What we urge is fair trial and open competition. If our graduates are really as meritorious

and superior to others as they pretend to be, surely no portion of their merits or acquired learning will undergo any reduction in the process of an examination for employment. They are often heard to say that the authorities do not justly value their merit, and some newspaper editors also are of opinion that the generality of English officers hold Indian University training as in no way tending to make efficient and qualified men. Why, then, should graduates turn sulkily back from our proposed test by means of which they can prove their capacities and belie the assertions of their detractors?"

Hindi *versus* Urdu.

The same paper makes the following remarks on the question of Hindi *versus* Urdu:—

"We do not propose at this late hour to enter fully into the dispute whether Hindi or Urdu should be the medium of education in the North-Western Provinces and Oudh and the Panjáb. The Education Commission have been literally deluged with petitions on this subject during their tour in these two provinces. The *Indian Tribune* has in a series of very ably written articles conclusively proved the importance that should be attached to Hindi. The inhabitants of Mirzapur have lately submitted petitions to the Lieutenant-Governor of the North-Western Provinces and Chief Commissioner of Oudh and to the Education Commission, praying that the Hindi character may be used in the Courts and in public offices and that Hindi may be made the medium of instruction in the primary schools of the North-Western Provinces. We hope the Lieutenant-Governor will be pleased to grant the Mirzapur inhabitants' prayer. The late census must have shown that in the two provinces aforesaid the Hindu element predominates, but this class cannot, on account of the preference accorded to the Urdu language, an acquaintance with which is necessary for employment in Government vernacular offices, pay any attention to their mother tongue. The Hindu's mind at present is in a very unsettled state on account of his finding it hard to reconcile the time-honored

institutions of his country with the new ideas his English education is implanting in him, and the consequence is that our good old customs are gradually being abrogated and we are being denationalised and Anglicised. An intimate acquaintance with our old Sanskrit lore is calculated to check this rapid spread of indiffence towards everything Indian, and we have no doubt that nothing will more help towards the fulfilment of that most wished for object than a cultivation of the Hindi language and character. All Sanskrit books are written in the Devanagri character, a non-acquaintance with which is the first great obstacle to a study of Sanskrit. If this difficulty were removed, Sanskrit would once again have a large number of readers. It is not because the present generation of Indians have any deep-rooted apathy for Sanskrit learning that they neglect it, but because a strong chain of circumstances stands in the way of its study. At present it is absolutely necessary for the average North-Western Provinces and Panjab Hindu boy to learn Urdu in his youth to earn his bread, and so Hindi has to be neglected. In later years, even if he is inclined to dive into the secrets that lie hidden in Sanskrit books, he cannot fulfil his wish owing to his ignorance of the Devanagri character. It is but rare that we now meet with enthusiastic scholars in India who mind no impediments to attain success in projects upon which they once set their heart and would gladly begin the study of a language late in life. Besides this, the struggle for existence has become so keen that every noble effort gives way before it. Under these circumstances, we think that Sir Alfred Lyall will materially improve the moral condition of the Hindus of this part of the country and become instrumental in the revival of Sanskrit study by taking into his favorable consideration the petition of the inhabitants of Mirzapur."

The Central Provinces Land Revenue Act.

The *Nyáya Sudhá* (Harda) of the 20th December has the following article on the Central Provinces Land Revenue Act (Act XVIII. of 1881):—

"This important enactment which was passed by the Legislative Council of the Governor-General of India in June, 1881, has been in force here for some time past. Its effects however have not yet been felt by those who have any concern with it. We hear that orders have lately been issued under the provisions of Chapter XI. of the said Act for the appointment of Mukaddams which have created some stir and infused activity among the village proprietors. Though the matter has been under the consideration of the Government for a considerable time, most of the proprietors seem as yet to have treated the matter very lightly. True it is that objections were raised to some of its measures by the zamindárs of a few districts, but the generality of them seem to know nothing of the Act. In their memorial, the zamindárs of the Nagpur division objected, among other things, to the introduction of the office of Mukaddam on the grounds 'that owing to an inevitable rule of social development, the zamindári tenure with its single head will yearly give way to the pattidári with its several heads and the responsibility attaching to the village headmen will thus become inconveniently split up; that in some districts large tracts of country are bought up by the town capitalists and thus many villages are left without a responsible head at all.' The appointment of Mukaddams rests entirely with the Government officers who are not bound to appoint the Lambardár or any one of the co-sharers to the office, if he or they be not resident Málguzárs. The Mukaddam is to be paid by the proprietors of the village from the common village profits. The duties of a Mukaddam are defined by section 141 of the Act. They are '(*a*) to control and superintend the village patwári and village watchmen; to report their deaths or absence from duty; to maintain them in the possession of any lands appertaining to their office; to recover and pay to them any cash allowances to which they may be entitled; and to take such steps as may be necessary to compel them to perform their duties; (*b*) to furnish reports regarding the

state of his village at such places and times as the Deputy Commissioner fixes; (*c*) to report and if possible to prevent encroachments on the public paths and roadways in his village; (*d*) to preserve such stations and marks erected in his village by Government surveyors as may be made over to his care; (*e*) subject to any rules issued by the Chief Commissioner, to keep his village in good sanitary condition; (*f*) to report violations of any rules which the Chief Commissioner may make for the preservation of underwood, forests and trees growing on the village lands, and for securing to persons entitled to cut wood and enjoy other privileges in the waste-lands of the village the rights to which they are entitled; (*g*) to collect or aid in the collection of all payments due to Government in his village; (*h*) to report all births and deaths.'

And the already long list of these duties may be supplemented by the addition to it of other duties which he may be required to perform.

These are we consider too many, too difficult, and too onerous duties for a Mukaddam who will in most cases be a mere villager, illiterate and ignorant. It is needless to dwell at any length on the results which are likely to follow from giving a man like the above large and responsible powers. It will be like putting a drawn sword into the hands of a man who cannot wield it. This person, being a Government nominee, will naturally be looked upon as an officer of Government rather than a member of the village community, and as such is not likely to secure the sympathies of the villagers. The position of the village proprietor of the village will be quite lowered in the eyes of the villagers, and he will be a mere nonentity in the village where the Mukaddam happens to be a sharp man. There will be constant heart-burning and rivalry between the zamindár and Mukaddam, and where these become rife there will be no end to trouble. We yield to no one in acknowledging the

immense benefits which the Act will confer on the people generally. Nevertheless we cannot help considering that the circumstances and the requirements of the Provinces do not warrant the introduction of a village officer exercising such great powers. All that was necessary to be done was that the Government should have compelled the village proprietor to keep a representative always present in the village to perfom the duties imposed upon him by law. The above remarks may be deemed quite superfluous as the Act has long since been passed, but we have thought it advisable to publish them, as the memorial of the zamindárs of Nágpur is yet under consideration of the Secretary of State for India."

RAILWAY.

Circulation, 430 copies.

The management of the Railway Station at Baháwalpur in the Panjáb.

The *Rahbar-i-Hind* (Lahore) of the 21st December, in a communicated article, makes the following complaints in regard to the management of the Railway Station at Bahawalpur:—(1) There are no licensed *coolies* at the Bahawalpur Station as at other stations to assist passengers in carrying their luggage to the train, nor are the passengers allowed to take their own private servants to the platform. The want of licensed *coolies* is a source of great inconvenience to passengers. (2) The evil is aggravated by the non-admission of hackney carriages to the station premises. The passengers have to carry their luggage themselves all the way from the door of the premises to the platform, or from the platform to the door of the premises, as the case may be. The late station-master, who was himself the owner of some hackney carriages, prevented other carriages from entering the premises in order that his carriages, which stood within the premises, might first obtain engagements. He was transferred from Bahawalpur long ago, but the practice as to the exclusion of hackney carriages in general from the premises, which was introduced by him from selfish motives, still continues in force. (3). According to the railway rules the station-master should allow both European and

native gentlemen to enter the platform to see their friends off or to receive them. But he does not allow any native gentleman to go to the platform for this purpose. It should be remembered that Baháwalpur is a native state, and native gentlemen have often to go to the station to see their friends off or receive them, especially as the Nawáb pays frequent visits to Ahmadpur and Dera Mubárik. The Bahawálpur and the Ahmadpur stations should be placed in charge of native station-masters in order that native gentlemen may receive proper treatment there.

LOCAL AND MISCELLANEOUS.

Circulation, 130 copies.

The custom of procuring abortions among prostitutes.

The *Najmu-l-Hind* (Moradabad) of the 12th December (received on the 24th idem) complains that prostitutes are accustomed to procure abortions, and urges that some measures should be adopted to check the evil. The Infanticide Act applies only to certain tribes and certain localities. The editor is of opinion that Miss Walker may be appointed to keep an eye after prostitutes, so far as the evil in question is concerned at Moradabad.

Circulation, 600 copies.

The publication of an objectionable proclamation at Sialkot.

The *Khair Khwáh-i-Panjáb* (Gujranwálá) of the 18th December states that an objectionable vernacular proclamation, which appears to have been printed at a Press at Lahore, has been put up by some man at public thoroughfares at Siálkot. The proclamation bears a vernacular title which means "The sword of Qádir and the spear (or arrow) of Baghdad." The editor asks the Panjáb Government to send for a copy and examine it for itself. The publication of proclamations, which are calculated to wound the feelings of any man or class of people, should be strictly prohibited.

Circulation, 250 copies.

The alleged detention of village chaukidars at the police-station at Kanda, Partábgarh, Oudh.

A correspondent of the *Riyázu-l-Akhbár* (Gorakhpur) of the 24th December, writing from Allahabad, complains that when the village chaukídárs call at the police-

station at Kanda in Partábgarh on the fixed days to have their attendance marked in the attendance register, the muharrir of the police-station generally detains them the whole day and does not mark attendance till 4 or 5 P.M. This is a source of great inconvenience to them. They have to starve for the whole day and return home at night in the dark. As they necessarily reach their respective villages late in the night, robbers may take advantage of their absence and commit thefts. The chaukidárs should be ordered to be present by 10 A.M., and the work of calling the roll should begin at 11 and end by 12.

The prevalence of vaccination at Lucknow.

The *Mumtáz-ul-Akhbár* of the 24th December refers to the prevalence of small-pox at Lucknow and remarks that vaccination is the best preventive for that disease. The editor also gives the substance of a letter which, it is alleged, the Government has addressed to all talukdárs in Oudh advising them to vaccinate their own children and to encourage the spread of vaccination among the people.

Circulation, 355 copies.

A native shot at Allahabad by a European.

The Allahabad correspondent of the *Núru-l-Anwár* (Cawnpore) of the 23rd December states that a native made water near the wall enclosing the premises of a house occupied by a European. The wall is in ruins and has largely fallen. The European shot the native. When asked why he had killed the deceased, he replied that he impertinently made water in the presence of his wife.

LIST OF PAPERS EXAMINED.

No.	Name.	Locality.	Language.	Monthly, weekly, or otherwise.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
						1882.	1882.	
1	*Áftáb-i-Hind* ...	Jallandhar,	Urdú ...	Weekly ...	Barkat Ali ...	Dec. 23rd ...	Dec. 25th ...	132 copies.
2	*Áftáb-i-Panjáb* ...	Láhore ...	Ditto ...	Bi-weekly ...	Diván Bútá Singh,	„ 18th, 22nd, & 25th.	„ 22nd, 25th & 28th respectively.	550 „
3	*Ágrá Akhbár* ...	Agra ...	Ditto ...	Weekly ...	Maula Bakhsh ...	„ 21st ...	„ 28th ...	196 „
4	*Ahsanu-l-Akhbár* ...	Amrohá ...	Ditto ..	Ditto ...	Abu-l-Hasan ...	„ 14th ...	„ 24th ...	84 „
5	*Aina-i-Sikandari* ...	Moradabad,	Ditto ...	Ditto ...	Ahmad Bakhsh ...	„ 25th ..	„ 27th ...	70 „
6	*Aina-i-Tahzíb* ...	Sedpur ...	Ditto ...	Ditto ...	...	„ „ ...	„ „ ...	...
7	*Ainu-l-Akhbár* ...	Moradabad	Ditto ...	Ditto ...	Diláwar Ali ...	„ 23rd ...	„ 26th ...	100 „
8	*Akhbár-i-Álam* ...	Meerut ...	Ditto ...	Ditto ...	Muqarrab Husain Khán.	„ 19th ...	„ 22nd ...	100 „
9	*Akhbár-i-Ám* ...	Láhore ...	Ditto ...	Bi-weekly ...	Mukand Rám ...	„ 20th & 23rd	„ 23rd & 26th respectively.	1,800 „
10	*Akhbár-i-Hind* ...	Lucknow,	Ditto ...	Weekly ...	Awadh Bihári Lál ...	„ 23rd ...	„ 27th ...	100 „
11	*Akhbár-i-Tamannái,*	Ditto ...	Ditto ...	Ditto ...	Puran Chand ...	„ 24th ...	„	125 „
12	*Akmalu-l-Akhbár* ...	Delhi ...	Ditto ...	Ditto ...	Fakhru-l-din ...	„ 19th ...	„ 24th ...	84 „
13	*Aligarh Institute Gazette.*	Aligarh ...	Urdu-English.	Bi-weekly ...	Guláb Rai ..	„ 23rd & 26th	„ 25th & 28th respectively.	299 copies (including 68 copies taken by Govt.)
14	*Almorá Akhbár* ...	Almorá ...	Hindí ...	Weekly ...	Sadá Nand ...	„ 25th ...	„ 28th ...	80 copies.
15	*Anjuman-i-Hind* ...	Lucknow,	Urdú ...	Ditto ...	Chandan Lál ...	„ 23rd ...	„ 27th ...	135 „
16	*Anjuman-i-Panjáb* ...	Lahore ...	Urdu and English.	Ditto ...	Muhammad Husain,	„ 20th ...	„ 23rd ...	425 copies (including 200 copies taken by Govt.)

17	*Anwáru-l-Akhbar* ...	Lucknow,	Urdú ...	Ditto ...	Tegh Bahádur ...	„	21st ...	„	27th ...	200	copies.
18	*Ashrafu-l-Akhbár* ...	Delhi ...	Ditto ...	Tri-monthly,	Mirzá Khán ...	„	„ ...	„	25th ...	100	„
19	*Benares Gazette* ...	Benares ...	Ditto ...	Weekly ...	Ashraf Ali ...	„	18th ...	„	„ ...	250	„
20	*Bhárat Bandhu* ...	Aligarh ...	Hindi-English.	Ditto ...	Totá Rám ...	„	22nd ...	„	„ ..	125	„
21	*Bhárati Vilás* ...	Ágrá ...	Hindi ...	Tri-monthly,	Bhagwán Dás ...	„	25th ..	„	28th ...	125	„
22	*Dabdaba-i-Qaisari* ...	Bareilly ...	Urdu ...	Weekly ...	Thákur Prasád ..	„	23rd ..	„	26th ..	225	„
23	*Dabdaba-i-Sikandari*	Rámpur ..	Ditto ...	Ditto ...	Muhammad Husain,	„	25th ..	„	27th ...	390	„
24	*Delhi Punch* ...	Lahore ..	Ditto ...	Ditto ...	Fazlu-l-din ...	„	20th ...	„	24th ..	210	„
25	*Growse Gazette* ...	Bulandshahr.	Ditto ...	Ditto ...	Gangá Sahái ...	„	22nd ...	„	25th ..	40	„
26	*Gurmukhi Akhbár* ...	Lahore ..	Gurmukhi ...	Ditto ...	Gurmukh Singh ...	„	23rd ...	„	27th ..	...	
27	*Islám* ...	Meerut ...	Urdu ...	Ditto ...	Alímu-l-Din ...	„	22nd ...	„	23rd ..	250	„
28	*Jaipur Gazette* ...	Jaipur ..	Hindi-Urdu,	Bi-weekly ...	Mahabir Prasád ...	„	20th & 23rd	„	23rd & 27th respectively	180	„
29	*Jalwa-i-Túr* ...	Meerut ...	Urdu ...	Weekly ...	Ganeshi Lál ..	„	24th ...	„	26th ..	90	„
30	*Jám-i-Jamshed* ...	Moradabad	Ditto ...	Ditto ...	Jamshed Ali ...	„	„ ...	„	27th ...	150	„
31	*Kánúnah* ...	Lucknow,	Ditto ...	Ditto ...	Muhammad Yáqúb,	„	25th ..	„	„ ...	250	„
32	*Kásht Patriká* ...	Benares ..	Hindi-Urdu,	Ditto ...	Lakshmi Shankar, M.A.	„	22nd ..	„	25th ..	645	copies (including 568 copies taken by Govt.)
33	*Khair Khwáh-i-Álam*	Delhi ..	Urdu ...	Ditto ...	Mír Hasan ...	„	24th ..	„	38th ...	110	copies.
34	*Khair Khwáh-i-Panjáb.*	Gujranwála.	Ditto ...	Ditto ...	Brij Lál ...	„	18th ..	„	24th ..	600	„
35	*Koh i-Núr* ...	Lahore ...	Ditto ...	Bi-weekly ...	Jawwád Ali ...	„	20th & 23rd	„	23rd & 26th respectively.	440	copies (including 60 copies taken by Govt.)
36	*Lama-i-Núr* ...	Jaunpur ...	Ditto ...	Weekly ...	Hafiz Abdullah ...	„	17th ...	„	27th ...	50	copies.
37	*Lawrence Gazette* ...	Meerut ..	Ditto ...	Ditto ..	Abdul Samad Khán,	„	20th ...	„	25th ...	209	„
38	*Lytton Gazette* ...	Delhi ...	Ditto ...	Bi-monthly,	Bulaqi Dás ...	„	24th ..	„	28th ...	250	„
39	*Márwár Gazette* ...	Jodhpur ...	Hindi-Urdu,	Weekly ...	Gobardhan Dás ...	„	18th ..	„	22nd ...	100	„
40	*Mashír-i-Qaisar* ...	Lucknow,	Urdu ...	Ditto ...	Ghulám Muhammad	„	26th ...	„	27th ...	175	„

List of papers examined—(continued).

No.	Name.	Locality	Language.	Monthly, weekly, or otherwise.	Name of Publisher.	Date of paper.	Date of receipt.	Circulation.
						1882.	1882.	
41	*Matla-i-Núr* ...	Cawnpore,	Urdu ...	Weekly ...	Nabi Bakhsh ...	Dec. 21st ...	Dec. 24th ...	37 copies.
42	*Mazharu-l-Ziraát* ...	Meerut ...	Hindi-Urdu,	Monthly ...	Muqarrab Husain Khán.	„ 24th ...	„ 26th ...	821 „
43	*Mihr-i-Darkhshán* ...	Delhi ...	Urdu ...	Weekly ...	Nusrat Ali ...	„ 16th ...	„ 23rd ...	180 „
44	*Mihr-i-Nimroz* ...	Bijnor ...	Ditto ...	Ditto ...	Muhibu-llah ...	„ 22nd ...	„ 26th ...	100 „
45	*Miratu-l-Hind* ...	Lucknow,	Ditto ...	Monthly ...	Shyam Náráyán ...	For the month of November.	„ 27th ...	250 „
46	*Mittra Vilás* ...	Lahore ...	Hindi ...	Weekly ...	Mukund Rám ...	Dec. 25th ...	„ „ ...	250 „
47	*Mufid-i-Ám* ...	Agra ...	Urdu ...	Tri-monthly,	Ahmad Khán ...	„ 20th ...	„ 23rd ...	200 „
48	*Muir Gazette* ...	Meerut ...	Ditto ...	Weekly ...	Khushwaqt Rai ...	„ „ ...	„ 22nd ...	...
49	*Mumtázu-l-Akhbár* ...	Bara Banki	Ditto ...	Ditto ...	Muhammad Yusuf,	„ 24th ...	„ 26th ...	...
50	*Murásla-i-Kashmír* ...	Lucknow,	Ditto ...	Monthly ...	Shyam Narayán ...	For the month of November.	„ 22nd ...	450 „
51	*Naiyar-i-Azim* ...	Moradabad	Ditto ...	Weekly ...	Amjad Ali ...	Dec. 25th ...	„ 27th ...	162 „
52	*Najmu-l-Akhbár* ...	Etáwah ...	Ditto ...	Ditto ...	Rúhu-llah Khán ...	„ 24th ...	„ „ ...	150 „
53	*Najmu-l-Hind* ...	Moradabad	Ditto ...	Ditto ...	Prataáp Krishna ...	„ 12th ...	„ 24th ...	130 „
54	*Nasim-i-Agra* ...	Agra ...	Ditto ...	Ditto ...	Jamna Dás ...	„ 23rd ...	„ 25th ...	300 „
55	*Nasim-i-Hind* ...	Fatehpur,	Ditto ...	Ditto ...	Kunj Bihari Lál ...	„ 26th ...	„ 28th ...	99 „
56	*Núr Afshán* ...	Ludhiana,	Ditto ...	Ditto ...	Revd. E. M. Wherry,	„ 21st ...	„ 23rd ...	598 „
57	*Nur-i-Budaun* ...	Budaun ...	Ditto ..	Ditto ...	Amjad Husain ...	„ „ ...	„ 24th ...	...
58	*Núru-l-Anwár* ...	Cawnpore,	Ditto ...	Ditto ...	Muhammad Yáqub,	„ 23rd ...	„ 23rd ...	355 „
59	*Nusratu-l-Akhbár* ...	Delhi ...	Ditto ...	Ditto ...	Nusrat Ali ...	„ 16th ...	„ „ ...	180 „
60	*Nyayá Sudha* ...	Hardá ...	Marathi-English.	Ditto ...	...	„ 20th ...	„ 22nd ...	...

61	*Oudh Akhbár* ...	Lucknow,	Urdu ...	Daily ...	Sheo Prasád ...	„ 22nd to 28th	„ 22nd to 28th respectively.	620 copies (including 90 copies taken by Govt.)
62	*Oudh Punch* ...	Ditto ...	Ditto ...	Weekly ...	Sajjád Husain ...	„ 19th ...	„ 22nd ...	524 copies.
63	*Panjabi Akhbár* ...	Lahore ...	Ditto ..	Bi-weekly ...	Muhammad Azim ..	„ 6th, 9th, 13th & 18th.	„ 26th ..	300 „
64	*Panjáb Punch* ...	Ditto ...	Ditto ..	Weekly ...	Firozu-l-Din ...	„ 13th ...	„ 22nd ...	130 „
65	*Patiala Akhbár* ...	Patiala ...	Ditto ...	Ditto ...	Rikhí Kesh ...	„ 25th ...	„ 28th ...	300 „
66	*Prayág Samáchár* ...	Allahabad,	Hindi ...	Ditto ...	Dewaki Nandan ...	„ „ ...	„ 26th ...	350 „
67	*Prince of Wales' Gazette.*	Meerut ...	Urdu ...	Ditto ...	Ganeshi Lál ...	„ 20th ...	„ 22nd ...	70 „
68	*Rafáh-i-Ám* ...	Sialkot ...	Ditto ...	Ditto ...	Díwan Chand ...	„ 24th ...	„ 28th ...	700 „
69	*Rahbar-i-Hind* ...	Lahore ...	Ditto ...	Bi-weekly ...	Nadir Ali Sháh ...	„ 21st & 25th	„ 22nd & 27th respectively.	430 „
70	*Ratn Prakásh* ...	Ratlam ...	Hindi and Urdú.	Weekly ...	Muhammad Abdu-l-Haqq.	„ 14th ...	„ 22nd ...	400 „
71	*Reformer* ...	Lahore ...	Urdu ...	Ditto ...	Nathu Rám ...	„ 25th ...	„ 28th ...	750 „
72	*Rekhti Akhbár* ...	Delhi ...	Ditto ...	Bi-monthly,	Maha Náráyan ...	„ 24th ...	„ „ ...	140 „
73	*Riyázu-l-Akhbár* ...	Gorakhpur	Ditto ...	Weekly ...	Nizám Ahmad ...	„ „ ...	„ 26th ...	250 „
74	*Sabhá Kapurthala* ...	Kapurthala	Ditto ...	Ditto ..	Sharfu-l-din ..	„ 23rd ...	„ 25th ...	112 „
75	*Sádiqu-l-Akhbár* ...	Bhawalpur.	Ditto ...	Ditto ..	Abdu-l-Quds ...	„ 21st ...	„ 24th ...	400 „
76	*Sáhas* ...	Allahabad,	Bengali-English.	Ditto ..	Rajni Kánt Basu ...	„ 20th ...	„ 22nd ...	250 „
77	*Sajjan Kirti Sudhákar.*	Udaipur ...	Hindi ...	Ditto ...	Baushi Dhar ...	„ 18th ...	„ 23rd ...	200 „
78	*Shafáhu-l-Sudur* ...	Lahore ...	Arabic ...	Monthly ...	Registrar of the Panjáb University.	For the months of Oct. & Nov.	„ „ ...	...
79	*Shokh-i-Oudh* ...	Lucknow,	Urdu ...	Weekly ...	Tasawar Husain ...	Dec. 23rd ...	„ 29th ...	100 „
80	*Shula-i-Túr* ..	Cawnpore,	Ditto ...	Ditto ...	Muhammad Ibráhím.	„ 26th ...	„ 28th ...	175 „
81	*Takáb* ...	Moradabad	Ditto ...	Ditto ...	Ráhat Ali Khán ...	„ 19th ...	„ 23rd ...	100 „

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List of papers examined—(concluded).

No.	Name.	Locality.	Language.	Monthly, weekly, or otherwise.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
						1882.	1882.	
82	*Tibyénu-l-Akhbár* ...	Lucknow,	Urdu ...	Bi-monthly,	Muhammad Ali ...	Dec. 26th ...	Dec. 26th ...	84 copies.
83	*Tátiya-i-Hind* ...	Meerut ...	Ditto ...	Weekly ...	Wiláyat Ali ...	„ 16th ...	„ 25th ...	200 „
84	*Victoria Paper* ...	Sialkot ...	Ditto ...	Daily ...	Gyán Chand ...	„ 16th to 22nd	„ 28th ...	1,100 „
85	*Vritt Dhárá* ...	Dhár ...	Marathi ...	Weekly ...	Hari Bháskar ...	„ 18th ...	„ 25th ...	135 „
86	*Waqáya-i-Álam* ...	Gházipur,	Urdu ...	Ditto ...	Siráju-l-din Ahmad,	„ 18th & 25th	„ 22nd & 27th respectively.	250 „

ALLAHABAD.
The 30th December, 1882.

PRIYÁ DÁS, M.A.,
Govt. Reporter on the Vernacular Press of Upper India.

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